

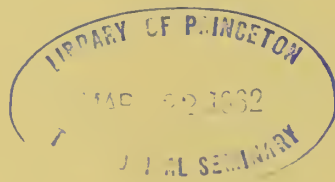
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1895



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CENTENARY YEAR

THE
CHRONICLE

April 1895.

March 1896.

OF THE

LONDON MISSIONARY
SOCIETY

No. 41.—NEW SERIES.]

MAY, 1895.

[PRICE ONE PENNY.]

A CENTENARY GIFT FROM THE LAND OF SINIM.

IN Hankow, Sunday, the 17th of February, was a thoroughly dull day. In the early morning the sun made one or two feeble attempts to break through the leaden clouds which hung ominously overhead, but they were so dense that he soon gave up in despair. Then a drizzling rain began—of that very kind which occasionally spoils a missionary meeting at home, and damps the ardour of the most zealous deputation—and the weather grew steadily worse as the day wore on. But special meetings are not so easily spoiled by bad weather in Central China as they are in more favoured lands, and one was, therefore, not surprised on going, at 2 p.m., into our new chapel—which, by the way, we consider large, as it will seat more than four hundred—to find it uncomfortably filled with an enthusiastic Chinese congregation of L.M.S. Christians. The unwonted glow of lighted lamps shed a sense of warmth and comfort throughout the building which contrasted favourably with the gloom outside, and also revealed the bright, expectant faces of our assembled brethren and sisters.

All eyes were directed towards the platform, over which there hung upon the wall a fine set of congratulatory scrolls, beautifully embroidered upon satin, which are to

be sent to the Society as the gift of the London Mission Church in Central China, on the occasion of its Centenary. The object of the meeting was to say farewell to the Rev. C. G. Sparham, who, with his family, is shortly leaving for a well-earned furlough, after ten years of faithful and successful labour in this district, and to wish them “God-speed”; and, next, to formally hand over to him this present, which he has been deputed to convey to the Directors.

The fact that in the heart of China so many Christian Chinese should be able to meet for a Centenary gathering is in itself significant of the progress which has been already made, especially when one remembers that less than thirty-five years ago Central China did not contain, so far as is known, a single Protestant Christian. Had it not been for the bad state of the weather it is tolerably certain that an overflow meeting would have been necessary; and had it been possible to gather together, at one time, all those who have contributed to the presentation, with other Christians living in distant parts of the province, all our *four* chapels in Hankow would scarcely have conveniently seated the members of our own L.M.S. church.

The meeting was presided over by our beloved senior missionary, Dr. Griffith John, whose life in China goes back to the time when Central China was to Euro-

peans a closed land. It is a matter of deep regret that the condition of political unrest existing here, at the present, makes it advisable for Dr. John to postpone his return to England to a later date. The key-note of the meeting was struck by singing the grand old psalm, "All people that on earth do dwell," which goes with a fine swing in Chinese. There was no doubt that the Chinese "sang to the Lord with cheerful voice," and their shout of praise was made both more articulate and more melodious by the powerful strains of the harmonium which was kindly presented to me for our Hankow church before I left England by a few friends, who will be glad to learn that the instrument is an immense boon to our service of song.

It would occupy too much space to give the numerous speeches in detail; but two thoughts were dominant in each, especially in those of the Chinese brethren—great appreciation of the incessant and varied labours of Mr. Sparham, and unbounded gratitude to the Society which, by the blessing of God, was the first to send its missionaries into this region. Many meetings will be held in different parts of the world during this Centenary year, but few will be more enthusiastic than that of our Hankow church, which took place yesterday.

It is due to the Chinese Christians to add that the idea of this presentation originated entirely amongst themselves, and the matter has been left absolutely to themselves; the materials used, the design, and the workmanship are also purely native. The scrolls cost about 130 dols.; but unless we were to take into account the relatively high value of money in China, these figures would but inadequately set forth the self-denial and the sense of gratitude they represent. In our Western currency, and according to our rate of value, the cost should be set down as equivalent to £130 sterling; indeed, I very much doubt if such a piece of work could be produced in England for that sum.

Fortunately, it is not necessary to attempt the almost impossible task of describing the appearance of these scrolls, as they will soon be on their way to London, and I have no doubt they will be seen and admired by hosts of our friends at home. We pray that this visible token of the progress of Christianity in a far-away heathen land may stimulate many more in Christian England to give with great liberality towards the spread of Christ's Kingdom on the earth. It seems to me that the marshalled array of thrilling facts which this Centenary year is forcing upon our notice, while they show clearly enough that the past hundred years have been years of

faith and patient waiting upon God, should lead us into a higher condition of greater faith, to which is added exultant hope.

ARTHUR BONSEY.

Hankow, February 18th, 1895.



FROM THE FOREIGN SECRETARY.

THE news that negotiations between China and Japan have come to a successful issue, and that peace has been declared between the two countries, must be a cause of deep thankfulness to all who are interested in the welfare of China. If the terms of peace which have been stated in the newspapers are correct, a very great opening up of China is sure to take place, and the power of the anti-foreign and anti-Christian section of the leaders of Chinese life will be effectually broken. This will, however, involve a great increase of responsibility for the Church of Christ. If the country is freely opened, Christians must be prepared liberally to pour in the oil and the wine of Christ's healing influence, that the nation, wounded in pride and robbed of prestige, may be made whole.

MADAGASCAR is much in our thoughts and in the thoughts and prayers of many friends of missions; but there is at present no news from the island either good or bad. The last intelligence from the capital was to the effect that the natives were determined to resist to the utmost the aggression of the French, but that Christian work was going on much as usual. The expedition will very soon have landed, and we may expect before long to hear of conflict. In accordance with international law, subjects of neutral Powers electing to remain in a country in which war is being carried on, do so at their own risk. The French Civil Administration have, therefore, clearly intimated to H.M. Minister at Paris that they can take no responsibility for the protection of missionaries and other British subjects, as the country will be under martial law, so far as the French are concerned, during the time of the campaign. It is understood, however, that very explicit instructions have been given to the commander of the French forces that special efforts are to be made to protect all foreigners, and especially missionaries. Notwithstanding this instruction, it would be manifestly very unwise for missionary families to remain in the neighbourhood of conflict, and to run the risk of the mischief which might be done by troops flushed with success or by lawless bands of natives. The missionaries are fully alive to this danger, and arrangements have been made for the removal

of all missionary families to some distance from the capital in the event of the war being carried into the interior. The Directors have also advised that all the younger ladies and the children in the Imerina Mission, in that event, be sent out of the country altogether, and instructions to this effect have been sent out to the Committee. Arrangements have also been made with Messrs. Donald Currie & Co. to receive any missionary passengers connected with the Society who may present themselves at any port on the coast at which their steamers may call.

As the minds of many of our friends are still troubled on account of the inaction of the Directors, and it is thought that the Society should have made vigorous efforts to arouse public opinion and to have brought pressure to bear upon the French through Her Majesty's Government, it may be well that I should state briefly the reasons which have led the Board to adopt the course which some complain of. I need scarcely say that the Directors feel very deep sympathy with the Malagasy nation as well as with the Malagasy Church. None would have rejoiced more heartily had it been possible for the people to have been allowed to work out as an independent State the new Christian principles which have come as a leaven into their old heathen life, and none can look with a deeper concern upon the possibilities of trouble which may await the Christian churches if the island should come under the dominion of a Power which has so constantly in the past associated itself in all its foreign policy with the maintenance and encouragement of Roman Catholicism. The Directors, however, have been obliged to look at the matter, not from the standpoint of feeling, but of principle, and to ask what is the right course for the Society to take. There is a general principle universally recognised that missionary societies ought not to intermeddle in political affairs. This is a principle of the utmost importance, and one which, if it admits of exceptions, admits of such exceptions only under very peculiar conditions. There may be times when it may be the duty of Christian men and the leaders of Christian missions to express their protest against religious persecution and injustice done to a people on account of their religious profession, and when it may be the duty of a neutral State, in the interests of humanity as well as of religion, to step in and insist that persecution shall cease. No one, however, can pretend that the present case is one in which these conditions appear. The Directors, therefore, falling back upon the general principle, have felt that, much as they would desire to see the continuance in Madagascar of a Free Church in a Free State, they had no right to do more than represent to Her Majesty's Government the position of Christian work in the island and the claims of the Malagasy people to sympathy and respect, and to ask them to use their friendly endeavours to induce France to leave them alone. This they did long ago; this they have done on more than one occasion.

It may be well to add to this a dispassionate consideration of the question, what right England would now have to interfere in anything but a friendly way for the purpose of helping the Malagasy. Our rulers know the geographical position of Madagascar as well as we do, and the possible inconvenience or

damage which might result to British interests in the East by having a great European power in military possession of that island; yet long before Lord Salisbury's Convention of 1890 they had acquiesced in the action of France in seizing and fortifying the Bay of Diego Suarez, which is said to be the most perfect harbour for naval purposes in all that region. Our rulers also know as well as we do the value of the island commercially, and the large value of the British as compared with the French trade with Madagascar. Knowing this, they have not thought it worth while to take any measures to retain the Malagasy market for British goods. Nay, more, it is probable that those who trade with Madagascar would, without hesitation, say that, assuming British rule to be impossible, they would greatly prefer the sovereignty of France or any other civilised nation to the ignorant and unprogressive rule of the native power. Consequently, there is not on any ground of public interest, apart from religion, anything left on account of which Her Majesty's Government might oppose the designs of the French. Further, Lord Salisbury's Convention, which practically yielded the last point of vantage, did so for what his Government regarded as a sufficient consideration in return, and Great Britain has ever since enjoyed such advantage as could be got out of this consideration.

THERE is, therefore, nothing left for our Government to take action upon but the interests of religion in the island, and the very natural desire of British missionaries to continue their labours among the people. Our Government have, however, provided, so far as can be provided by Treaty, for the preservation of the religious liberties of the people under any change of government, and for freedom of work on the part of British missionaries. The terms of Lord Salisbury's Convention, as published in last month's CHRONICLE, are very clear on this point. Consequently, until the French break the Treaty, which we have no right to assume they will do, there can be no ground for agitation or complaint. It has been clear for many years that France has made up her mind to annex Madagascar to her dominions. The only way to prevent this now would be by making it understood that Great Britain would, if necessary, be prepared to go to war rather than permit the carrying out of her design. There can, I imagine, be no one who would be prepared to run the risk of involving two great nations in strife simply in order that British missionaries may have freedom to go on with their work among an interesting people.

THE Directors are issuing an appeal to the churches for special prayer on behalf of Madagascar, which they believe to be the best way of helping the Church and the people there. I trust that this appeal will be very seriously regarded and earnestly responded to.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

FULL particulars of the May meetings will be found enclosed. We have so much to celebrate in the past 100 years that they ought to be marked by thanksgiving and praise; and we have so many promising openings and opportunities in all our fields, that these gatherings should mark a new era by our increased sense of responsibility. Money is still our great need,

and the growing enthusiasm of the churches will surely supply that soon.

THE Centenary Fund amounts to about £55,000, but we are hoping at the Queen's Hall meeting to be able to state that it has made a great advance upon that sum. Promises of gifts to be announced at that meeting will be gratefully received by the Treasurer or myself.

A LADY Director writes:—"May I bring before your notice an idea about raising some money for the Centenary Fund? When Princess Beatrice was married the women of England gave her a present, by every woman being asked to contribute one penny, *no more*. Could not all the women in our churches be asked to give a penny? I think it would be nice to unite the very poor in our mothers' meetings with the rich, and all to combine. If it is definitely understood that no one should give to this fund more than a penny a very large number might be gathered together." The idea is good, and, I trust, may find some energetic promoters. The Manchester women have already raised £1,000 for the Fund and set a splendid example.

WHAT makes a successful missionary meeting? The question is too large to discuss in these notes, and I only suggest it for the sake of reporting a very common, and, in my view, very erroneous answer: "Everything, humanly speaking, depends on the deputation," writes a local secretary. Poor deputation! Why, there ought to be, and are, successful missionary meetings without a deputation at all. Not long ago, in a small town, such a meeting was held. The expected missionary was ill, and obliged to go home hurriedly. The minister gave a brief address, and part of the chapter on India, in "The Story of the L.M.S.," was read, with comments, and the interest of the people was deepened. Sometimes, as I could easily demonstrate by the mention of well-known names and places, with the best possible deputations meetings prove almost failures. There are many things, "humanly speaking," besides the deputation, on which "everything depends."

MRS. STOTT, of St. John's Villa, Huddersfield, has invented a most ingenious instrument, called a Go-through Tape Needle, which, in the judgment of those who have knowledge of the application of the bodkin, is a most desirable possession. She is anxious to turn the invention to account for the benefit of the Centenary Fund, and will supply the little article at a cheap rate for sale at bazaars and sales of work. All who have such matters in hand cannot do better than apply to her for particulars, and secure some of these novelties for their stalls.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

IN accordance with my promise of last month, I now give details of the Centenary Hymn Sheets and Selections from the "Centenary Missionary Hymnal." The plan has been to issue each selection in three different forms—viz., the old notation, the tonic sol-fa, and words only. But it has been difficult to carry this out completely in the leaflets containing words only, the space being too limited to admit every hymn.

The selections available are:—

SHEET No. 1, FOR ADULTS.—Old Notation, 8 pp., 4s. net per 100; ditto, ditto, Tonic Sol-fa, 8 pp., 4s. net per 100; ditto, ditto, words only, 2 pp., 8d. net per 100.

This selection contains the following:—"The Missionary Century," page 7 in Hymnal; "Thanksgiving Hymn," page 95; "Lord, speak to me," page 59; "The heathen perish," page 31; "Lift the Gospel standard," page 39; "The cry of the heathen," page 88; "To the work," page 81.

SHEET No. 2, FOR ADULTS.—Old Notation, 16 pp., 6s. net per 100; ditto, Tonic Sol-fa, 16 pp., 6s. net per 100; ditto, words only, 4 pp., 1s. 4d. net per 100.

This selection contains "A Century of Grace, 1795—1895," page 56 in Hymnal; "O'er the gloomy hills of darkness," page 50; "Jesus shall reign," page 57; "Unfurl the Christian standard," page 30; "Gospel bells," page 16; "The cry from afar," page 72; "The whole wide world for Jesus," page 8; "I hear ten thousand voices singing," page 12; "Faith of our fathers," page 15; "The nations of the earth," page 28; "Shall it be you," page 112; "Who givest all," page 113; "A cry as of pain," page 108; "The watchman's cry," page 19; "A message to the nations," page 144.

SHEET No. 3, FOR CHILDREN AND YOUNG PEOPLE.—Old Notation, 8 pp., 4s. net per 100; ditto, Tonic Sol-fa, 8 pp., 4s. net per 100; ditto, words only, 2 pp., 8d. net per 100.

This collection contains:—"The whole wide world," page 8 in Hymnal; "God save the world," page 49; "The great petition," page 138; "The fields are all white," page 139; "The use of life," page 143; "A message to the nations," page 144.

MISSIONARY ANTHEM, by E. Minshall, Esq., 8 pp., in coloured wrapper, 4s. 6d. net per 100. This anthem is entitled "O God of Gods! O Light of Light!"

IN connection with this "Hymnal," I beg to call the attention of superintendents of Sunday-schools, leaders of choirs, and others, to the serious embarrassment they are unintentionally causing by thoughtless infringement of copyrights. The Society's rights in the "Hymnal" are limited, and serious injustice is done to the proprietors of tunes and hymns when these are printed without permission of those to whom the copyrights belong.

I beg especially to call attention to "A poor man's sheaf," beginning "He saw the wheat fields," page 135; and "March, march onward, soldiers true," page 142; the copyright of both of which belongs to J. Curwen & Sons, to whom all applications for permission to use the same must be made. Special mention is made of these, since by an oversight, the acknowledgment was omitted from the editor's preface to the "Hymnal."

MR. TALBOT E. B. WILSON, of Sheffield—whose earnest, devoted efforts in connection with missionary enterprise and the interests of this Society I am glad thus publicly to acknowledge—when lately travelling on the Continent for the sake of his health, was struck with the dearth of what might be called Sunday books in Continental hotels. He left at an hotel in Mentone a copy of Mr. Horne's "Story of the L.M.S." for the use of subsequent visitors, and convinced that similar action on the part of others would be followed with very beneficial results, he suggests that friends of the Society going on the Continent or elsewhere on the holidays should leave a copy of this

book behind them. There is no doubt that the book might greatly enlighten many a reader now profoundly ignorant of the Society's work. Will some of our readers kindly take the hint?

MISS WILLIAMS, of the Home for the Blind, Albion Street, Leeds, is about to issue two missionary magazines for the blind in the Braille type, one to be called *The King's Messengers*, and to be sold at 4d. a month; the other a quarterly, entitled *Gospel Light in Heathen Darkness*. This will be sold at 6d. a copy. I heartily commend this praiseworthy attempt to bring missionary literature within the reach of an afflicted but intelligent class.

WE still have a number of the "Reminiscences: English and Australian," written by the Rev. Nundo Lal Doss, whose visit to this country in 1887 many of our readers will remember, and these we wish to dispose of. To prevent the necessity for returning them to Calcutta, we are reducing the price, and copies can now be obtained in our Book Saloon for 1s. each.

THE gifts that come to hand often represent great self-denial. Their history is sometimes quite pathetic. For instance, a half-sovereign was brought in the other day by a gentleman who did not hesitate to say that he and his wife were in too straitened circumstances to give themselves, but his wife had remembered that she had half-a-sovereign carefully stowed away as "hid treasure." This coin had been given by a kind donor, no longer living, to their little girl, who, nine years ago, at the age of four, had been gathered into the Father's home above. It has been added to the Centenary Fund. Is there not other "hidden treasure" that might be dealt with in the same manner?

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, March 26th, 1895.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 49.

The following resolution was unanimously adopted by the Board, all the Directors rising:—"That the Directors record with great sorrow the profound loss they are conscious of having sustained in the death of Dr. R. W. Dale, who, during his forty years' pastorate, was so frequent and able an advocate of the claims of the London Missionary Society. They desire to express their high admiration of his many gifts and rare qualifications, and their devout gratitude to the Great Head of the Church by whose favour he was so richly endowed, and by whose grace he was led to the full-hearted consecration and devoted service of his inspiring life. They believe that the impress of his manly character, the memory of his impassioned speech, the fruit of his ripe scholarship, and his written works, will long abide a treasured possession in the churches now mourning his loss, and will prove the means, with God's blessing, of extending that Kingdom for which he laboured so abundantly both in Church and State. That the respectful sympathy of the Directors be tendered to Mrs. Dale and the members of her family, and also to the officers and members of the Carr's Lane Church."

The sale of the Mission steamer, *Good News*, on Lake Tangan-

yika, Central Africa, to the African Lakes Corporation (Limited), was approved.

A letter was read from the Rev. F. F. Ellinwood, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., expressing its "satisfaction and gratitude to God that this great missionary organisation (the L.M.S.) has been enabled in His providence to accomplish during a century of effort such substantial results in the promotion of the Kingdom of Christ in the world. The London Missionary Society stands among the foremost of the many organisations that have united in this common cause of modern missions. We are mindful of the early obstacles and difficulties which it had to overcome in Tahiti, Madagascar, and elsewhere in the early days; and we join with all who love the cause of Christ in thanksgiving to God that in the midst of bitter persecution, even unto death, the quickening power of Divine grace in the hearts of the native churches triumphed so signally over the forces of evil, and gave such convincing testimony to the fulfilment of Christ's promise to be with His people always, even unto the end of the world. The Board would regard the many and continued successes of the London Missionary Society as a common heritage of encouragement and hope to all missionary organisations, and it is glad to have an opportunity of joining with all others in this expression of its joy and renewed confidence."

Board Meeting, April 9th, 1895.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 62.

The Board welcomed home the Rev. J. G. Hawker, from Belgaum; the Rev. S. J. Long, from Coimbatore; Miss A. E. Gill, from Benares; and Miss Leila G. Robinson, from Berhampur.

The engagement of marriage of the Rev. R. J. Ward with Mrs. Longhurst, of the Church of Scotland Mission, Madras, was sanctioned.

The following appointments were made:—Miss German, to succeed Miss Cuthbert at Madras; Miss Tribe, M.D. (Lond.), to join Miss Miller in the Hui-an district of the Amoy Mission; Miss Saville, M.D. (Brux.), to succeed Miss Pearson (now Mrs. Eliot Curwen) in the West City, Peking; and Miss Stevenson, to Almora.

On the recommendation of the Special Madagascar Committee it was agreed that the best arrangements possible should be made by which any members of the Mission who may desire to do so may leave the country, and especially to advise the Imerina Committee that if hostilities are carried into the interior of the island it may be well that they should send at least all the younger ladies and children out of the country. It was further decided to issue a special circular letter to the constituents of the Society appealing for prayer on behalf of the Malagasy Christian Church during the present time of trouble.

The Home Secretary reported that the Centenary Fund stood at £55,000.

The following letter from Mr. A. W. W. Dale, in acknowledgment of the vote of condolence on the death of the Rev. R. W. Dale, D.D., was read:—"115, Bristol Road, Birmingham, April 1, 1895.—DEAR MR. THOMPSON,—My mother asks me to express her gratitude and ours to the Directors of the London Missionary Society for their sympathy with us in our sorrow. Even while the shadow still hangs over us, we have found strength and comfort in the thought that so many hearts in all churches and in all lands are united with ours in a common grief. The testimony of the Board to the influence of my father's life and work is specially welcome. Very early in his ministerial life he took an active part in the reorganisation of the Society. Your predecessor, Dr. Mullens, was one of his closest and most intimate friends. His interest in the work and the prosperity of the Society remained undiminished to the end; and in the last sermon which I heard him preach in Carr's Lane he expressed his delight in the new movement and his affection for its leaders.—Believe me, dear Mr. Thompson, to remain, yours very truly,
"A. W. W. DALE."

VISIT TO THE NORTH RIVER CHURCHES.

BEING unable, on account of the war, to remain at our station in Mongolia, we had to think where we would spend the winter. We finally decided that Amoy would be for many reasons the best place. As Mr. Parker could not be at his own post, he felt that the present offered a good opportunity for his seeing something of work in this old and flourishing centre; and as for myself, I have so many pleasant memories of Amoy, and such dear friends here, that my thoughts and wishes naturally turned in this direction; then, too, I hoped that, knowing something of the language, might be able to help a little with the work.

Nor have our hopes been disappointed. Amoy formed a



NORTH RIVER CHAPELS.

striking contrast to the Port of New-Chuang, our point of departure from North China. At the latter place all was confusion and panic. Defeated soldiers from the borders of Corea were daily pouring in; refugees from the cities attacked by the Japanese came from the east, seeking a safe retreat; while hundreds crowded the deck of every vessel bound for the South. In Amoy, on the contrary, everything was quiet, and the natives pursued the even tenor of their ways quite undisturbed by the war, and speaking of the Japanese as though they were a few rebellious subjects of the Emperor, who would easily be crushed. Friends, both native and foreign, gave us a most hearty welcome, and it was delightful to be once more in the "Sunny South," amid the old familiar scenes and faces, and, above all, to be able

to talk to the natives, instead of feeling fettered and tongued as I still do with Mandarin. When we had been here a fortnight, we decided to accept Mr. Joseland's kind invitation to Chiang-Chiu, formerly for nearly three years my home and sphere of work. From Chiang-Chiu we planned to go on to visit the group of churches in the North River region. Mr. Sadler, who has charge of the district, kindly sent news to the churches of our intended visit and the plan of our journey. We spent a Sunday at Chiang-Chiu, and remained with our friends till after New Year's Day. As it is the custom for our Christians to visit us on that day in order to express their good wishes, I had the opportunity of once more seeing many old friends.

The following day, we left Chiang-Chiu, going by chair to Pho-lam, and there, finding our river-hoat awaiting us, we commenced the pleasant journey of two and a half days to Sin-hi. This journey up the beautiful river, and, indeed, the whole of the region in which the North River churches are situated, must have frequently been described; for the scenery is really picturesque and romantic, with its lofty mountains and lovely, fertile valleys, where the river, like a silver thread, goes winding in and out, at times rushing madly down where the passes between the mountains are narrower and its course more rocky; then again in other places we find it a wide stream, alive with heavily laden boats.

So I shall not now dwell on the beauties of the route, but only say that we found the travelling most luxurious after the rougher ways of the North. The privacy and comfort of the River and Gospel boats formed a delightful contrast to the junks in which we are accustomed to make the journey from Dung-hai to New-Chuang, where the only accommodation for passengers are cavities below the deck, often infested by beetles, &c., and only lighted from above by removing a plank from the deck; again, the mountain-chairs which awaited us at Sin-hi, though very slight structures, and not nearly so comfortable as those used in the plains, were an agreeable change from the dreadful springless carts of the North. And it was pleasant to have the friendly shelter of a church instead of a hustling inn, with its yard full of champing mules, in which to spend the night. In all we visited seven churches, our usual plan being to hold two services in the day. Mr. Parker generally took the morning service, addressing the people in English, while I translated for him; in the afternoon our northern teacher, who accompanied us, spoke in Mandarin, and I translated for him, my husband helping me out in English when the Mandarin was too much for me. The people were very attentive, and I think much enjoyed hearing of life and work in Mongolia. Our teacher, one of Mr. Gilmour's earliest converts in Chao-Yang, often spoke of the Mongols, their zeal for Buddhism, and of their religious ceremonies, of many of which he has been an eyewitness, as his home is in a Mongol village near Chao-Yang; concluding with an earnest exhortation to his fellow-Christians, that they, in their worship of God, would not be

less zealous than the heathens. In this way we went the round of the churches, returning to Tê-hang by boat, and thus coming down the rapids. The women as well as the men assembled to meet us, and it was very pleasant to see them all again. Unfortunately the weather was somewhat unpropitious; still Mr. Parker, to whom Miss Carling had kindly lent her camera, was able to take a few photos. I am enclosing photos of four of the churches, and Mr. Sadler has kindly furnished me with some items of information to accompany the views.

I. *Tê-hang*.—There we spent our first Sunday. To reach

a hearty welcome from the preacher, my old friend Poah. He is one of the most striking, able men in that district. Portly in form, and genial yet business-like in manner, my husband thought that "Pope of Tê-hang" would be his most appropriate title. We were much indebted to his kindness in managing our travelling arrangements for us. It was only by prayerful and persistent effort that the Gospel first gained a footing in Tê-hang. Our first chapel was a small place granted by a courageous and somewhat influential man in the place, so that the foes of the Gospel dared not oppose him. The second building was a large



A GROUP OF NORTH RIVER CHRISTIANS (CHIAH T₂IN).

this place from Sin-hi we have a steep ascent which tries the strength of chair and burden bearers. On this road we met numbers of men carrying heavy loads, slung on the two ends of a pole and carried across their shoulders. Even boys of nine or ten had their smaller burdens, and joined in the procession making its way to the market held in the valley below. Tê-hang is a village of considerable size, and the present church occupies a slightly elevated and conspicuous position. Over the door are the characters, "Hok im tong," or "Gospel Hall." We received

Chinese house, supposed to be haunted, and hence easily obtained. At present this building is the dwelling of the preacher and his family, and the resting-place of missionaries or native brethren who pass through Tê-hang. Needless to say, we have none of us ever been troubled by the ghost. The present chapel, which has been built since my last visit, is a commodious and ornamental building, and does credit to the preacher, who has had supervision of the building operations.

II. *Chiah-tsin*.—About ten miles from Tê-hang, and a

most charming spot. The first chapel here was as poor a place as could be used ; but the enemies of the Gospel would not allow us to occupy it in peace, and burnt it down. After much effort, we secured reparation, and were thus encouraged to go forward and put up the present building.



ENG-HOK, ON THE NORTH RIVER.

III. *Eng-hok*.—Here we were first allowed to live in part of an “ancestral hall.” Next we had to be satisfied with a tumble-down building, so rickety that when the congregation was large we had to hold the service outside, for fear lest the house might be shaken down on us. The missionary’s sleeping room was under the same roof as a slaughter-house, and the slaughtering could be seen in operation through the chinks between the boards. Next, by much effort and in spite of great opposition, we secured the present building, which, however, is too small for our needs. A movement is on foot to secure a better house, Mr. Sadler undertaking to find 300 dollars.

IV. *Champing*.—We first had a house, which was propped up, by the side of the river. Next, we secured ground, and the present building was erected. As in the other places, so here accommodation has to be found, not only for worshippers, but for the preacher’s family and the missionary, as well as for a school. In fact, when a “chapel” is spoken of, all varieties of accommodation must be included. Two of these four churches are self-supporting, and the other two partially so. The present church at *Sin-hi* is also a new edifice, but we were unable to photograph it. At *Soan-tan* a new church is much needed, and it is at present in process of building. At *Lengnâ*, the idea of building a new church has been for the present relinquished, and the old one is to be enlarged and repainted. We returned to Amoy after a month’s absence, having much enjoyed our visit to the churches. A glimpse at the work in these stations makes us long for the time when we shall have such a church as one of the above in our far-away station in Mongolia.

MRS. JOHN PARKER.

A WORD TO “ ENDEAVOURERS.”

DEAR MR. THOMPSON,—In reference to your note in the L.M.S. CHRONICLE of March, in which you speak of the many and increasing requests from Endeavour Societies and

others for “ names of our missionaries in each part of the mission-field ” to whom letters may be sent, may I offer the following suggestion to your correspondents ?

That Endeavourers, and members of our Guilds not yet enrolled, should lose no time in joining the ranks of the L.M.S. “ Watchers’ Band.” On payment of 2d. (the annual subscription) a *full list of our missionaries* is placed year by year in the hands of each member. This list, as I wish all our supporters knew, is so arranged that members may see the names of each of our stations, together with the names of the workers, and dates of their appointment by the Society.

The “ Manual and Atlas ” of the Watchers’ Band should also be possessed by every Endeavourer, and by all who are similarly anxious to help on the great work.

If friends will be generous enough to send encouraging letters abroad from time to time, telling of definite prayer continually offered at their meetings ; not looking too eagerly for direct letters in return, but “ watching out ” month by month for news of their special fields in the CHRONICLE and *News from Afar*, I feel sure great interest will be sustained at home, and real service rendered, without overtaxing our friends abroad.

Information for entering the ranks of the Watchers’ Band may be obtained from Mr. J. E. Liddiard, 13, Blomfield Street, E.C., from whose office are issued the lists of missionaries, hints for the formation of local branches, and other literature.

Wishing to help some of our home workers by these few words,

I am, dear Mr. Thompson,
Very truly yours,

M. GRACE MICHELL
(Hon. Sec. Carr’s Lane Watchers’ Band).

SOME "FIRST THINGS" CONNECTED WITH THE SOCIETY.

1. **T**HE *first number* of the *Evangelical Magazine* appeared in July, 1793.
2. The *Convener* of the first Conference that led to the formation of the Society was Dr. Bogue.
3. The *first Conference of Ministers* was held November 4th, 1794, at Baker's Coffee House.
4. The *first Gathering when the Society was decided on* was held January 15th, 1795, at the Castle and Falcon.
5. The *first Formal Union* and the *first Document that appears in the Minutes of the Society* were effected February 17th, 1795.
6. The *first Circular* that convened the friends of the Society was written by the Rev. John Love.
7. The *first General Meeting* of the Society was held at the Castle and Falcon, September 21st, 1795.
8. The *first Chairman* was Sir Egerton Leigh.
9. The *first Public Service* was held at Spa Fields Chapel, September 22nd, 1795.
10. The *first Sermon* was preached by Dr. Haweis, from "Go ye into all the world," &c.
11. The *first Prayer* at the Society's formation was offered by the Rev. James Boden, of Sheffield.
12. The *first Public Meeting* was held in Spa Fields Chapel, September 22nd, 1795, when the plan of the Society was adopted.
13. The *first Treasurer* of the Society was Joseph Hardcastle, Esq., an English merchant.
14. The *first Directors* were elected September 25th, 1795. Among them were Bogue, Burder, Eyre, Haweis, Love, Waugh, Wilks, and Hill.
15. The *first Meeting of Directors* was held September 28th, 1795.
16. The *first Secretaries* chosen at this meeting were the Rev. John Love, of the Established Church of Scotland, and Wm. Shrubsole, Esq., of the Bank of England.
17. The *first Anniversary* was held in May, 1796, when the Rev. T. Penty Cross, Vicar of St. Mary's, Wallingford, was one of the preachers.
18. The *first Wesleyan Minister* to preach for the Society was the Rev. Robert Newton, in May, 1844.
19. The *first Subscriber* to the Society (one guinea) was the lady who afterwards became the wife of the Rev. Wm. F. Platt. She gave it to the Rev. John Hey, of Bristol, in June, 1795. A Caffre chief who was about that time in London, on hearing this, said to her: "Then, Madam, you are the mother of us all."
20. The *first Donor* was Dr. Haweis, who gave £500 for the equipment of the first missionaries.
21. The *first Trustees* were Robert Steven, Esq., and John Wilson, Esq.
22. The *first Chairman of the Board of Examiners* was Dr. Waugh.
23. The *first accepted Candidates for Missionary Service* were Lewis, Harris, and Bicknell.
24. The *first Missionary Seminary* was opened at Gosport, under Dr. Bogue, in 1798.
25. The *first Designation of Missionaries* was held July 27th, 1796, at Zion Chapel.
26. The *first Missionary Charge* was given by Dr. Williams, then of Rotherham College.
27. The *first Valedictory Service* was held August 9th, 1796.
28. The *first Missionaries Embarked* on August 10th, 1796. Among them were Eyre, Jefferson, Henry Nott, Lewis, Harris, and Bicknell.
29. The *first Missionary Ship* was the *Duff*, purchased July 1st, 1796, for £4,800.
30. The *first Children's Ship* was the *John Williams*, built by them in 1844, for over £6,000.
31. The *first Ship built on the Mission Field* (at Tahiti) was the *Haweis*, in 1818.
32. The *first Missionary Captain* was James Wilson, who gave his services to the Society.
33. The *first Field of Labour* was the South Seas, suggested by Dr. Haweis, "The Father of the South Sea Mission."
34. The *first Martyrs* of the Society were Bowell, Harper, and Gaulton, murdered at Tonga, one of the so-called Friendly Islands, on May 11th, 1799, when the anniversary services were being held in London.
35. The *first Natives known to begin to pray* were Oito and Tuahine, at Tahiti, in 1813.
36. The *first Converted Chief* was Pomare, King of Tahiti, who was baptized in 1819.
37. The *first to burn his Idols* was Patii, a chief priest of Eimeo, in 1815.
38. The *first Chapel was opened for Divine Service* on Eimeo, July 25th, 1813.
39. The *first Christian Burial* took place on Eimeo, December 2nd, 1813.
40. The *first Baptism* in 1819.
41. The *first Missionary to preach to the Islanders in their Native Tongue* was Henry Nott, an artisan, "The Apostle of Tahiti."
42. The *first "Narrative of Missionary Enterprises"*

was written by John Williams, "The Apostle of Polynesia," and Martyr of Erromanga. It was published in April, 1837, and dedicated to King William the Fourth.

43. The *first Connected History of the Society* was written by William Ellis, and published in 1844.

T. E. SLATER.

A SPLENDID TESTIMONY.

Freemantle, W. A., 27th February, 1895.

DEAR SIR,—The perfect likeness of the late Rev. George Pratt, and the appreciative sketch of his life by the Rev. S. J. Whitmee, in the CHRONICLE of January, 1895, impel me to write a few words concerning the honoured missionary who has gone to his rest, that you may have every assurance of the noble devotion and unswerving faithfulness of the men who serve Christ under your banner.

I knew Mr. Pratt for six years in his retirement as perhaps no one else outside of his own family circle knew him. I was his minister, his fellow-student of God's Word, his friend, and frequent companion. We walked together, talked together, prayed together, and took our holidays in company. He had a surprising knowledge of the Scriptures, in the minutest details of exegesis. His daily delight was in searching the Word through at least six languages. I believe the last words he ever saw with his eyes were the Hebrew text of a Psalm which I copied for him upon tablets in large black characters. He went blind with his long untiring study of the Bible. How much he did to furnish the native pastors of Samoa with the best materials for their weekly addresses year after year no one can estimate. Every sermon he heard, and every page he read, was turned to account in his budgets of notes for Samoan teachers and preachers. He was far more a Samoan than an Englishman. He thought and privately prayed in Samoan, and in his family circle the tender playful things were all in the native tongue. Probably no living man knew his adopted people and their rich language as he knew it. All the byways of their legends and notions were familiar to "Palati." His public and family prayers were Samoan done into English, with the peculiar native lilt and curl. His reason for becoming Samoan was not linguistic, but Christian; he had given himself to the life of a missionary, and he was that without reserve. Once only did I succeed in trapping him into a public speech before a strange audience. I knew his weak side, which was also his strong side—promise-keeping—and induced him to take a seat on the platform. His missionary address was one of the best I have ever heard; he forgot himself, and kept his rustic audience laughing and crying for half an hour. It was an ideal missionary talk or play, so vivid and real that in England it would have carried any audience by storm. But it was once, and never more—

except at the marriage of his son, when he was only less happy. His hindrance was not personal shyness; he was too noble a man for that. It was *sincerity*; he dreaded show and unreality. He would teach, write, work, heal, do anything that would produce something; but write and talk gushing passages for hours—no! he would leave that to those who could enjoy it. He had enough learning and heroism to make half-a-dozen celebrities; but he would not tell the world anything about himself. I knew his parsimony of his time, his prodigality of labour; I knew the good sense and the silent depth of faith and love that dwelt in his heart. He was playful as a kitten; solid as a rock. Not an hour did he spend upon private affairs when the L.M.S. had a claim upon him; not a shilling of the Society's money did he divert from its original use. He was conscientiously a steward, and in his full intention he was faithful in the least as well as in the greatest. Many a kindly laugh had he over the popularity of his beloved missionary friends, whose worth and work merited it all, but were scarcely a tithe of what this unknown missionary, George Pratt, had been and was to the day of his death. They had been in danger from native spears; he carried about with him a body of death, contracted by long years of suffering in tropical lands; he sported with his agonies like a veteran, and endured with silent patience. His last message to me, when he was blind, bedridden, suffering hourly torture, longing to be at rest, was a joke, quivering with pathos and profound in its holy significance. One passage in his later years cannot be forgotten. His large family, long scattered, and some of it strange to father and mother, gathered around the sacred hearth at Woollabra, Sydney, all of it that could reach the house of their honoured parents. First of the group was the son from India, now holding a responsible position which he had won by work and qualities inherited from his father. The silent joy of Mr. and Mrs. Pratt; the reverential love and manly devotedness of James; the clinging affection of brothers and sisters, who knew it was the last home-gathering; the humble, direct prayers of the patriarch-missionary at the family altar—no words could describe it—no rude fancy has a right to intrude there.

A crowning hope of the departed missionary was not granted—to die amidst his native island children. He died for them in his own heart of hearts, and will lead a godly host in the resurrection of the just.—Yours truly,

SAMUEL BRYANT.

To the Rev. R. Wardlaw Thompson,
Foreign Secretary, L.M.S.

P.S.—I could not forbear saying so little about George Pratt, that you and others may be encouraged to hope on and serve the cause of Christian missions. A society that has such agents is great, and its work is only beginning, for God is with it always.—S.B.

WE CAN HELP.

"BEAR YE ONE ANOTHER'S BURDENS."

WE can help our weary brethren,
 Who are toiling far and wide,
 In the whitened fields of harvest,
 With no comrade at their side.
 We may help them, though their corner
 May be far removed from ours ;
 We can share their heavy burden,
 Strew their rocky path with flowers.

We may never see their faces
 Till we reach the farther shore ;
 We may never hear their voices
 Till we enter Heaven's door ;
 But we can in spirit meet them
 At the altar of God's Love,
 And we can unite our voices
 For His blessing from above.

We can come to one same Father,
 We can kneel at those same Feet ;
 We can blend our one petition,
 We can feel that same Heart beat.
 Cords of Love, of threefold thickness,
 Bound from Father to the child,
 Spread around His broad creation,
 Linking those in deserts wild
 To their comrades in the cities,
 To their friends in far-off lands,
 Binding all in one communion,
 Joining sympathetic hands.
 For we all are brothers, sisters,
 All the offspring of one Love,
 All are journeying to the mansions
 In those holy realms above.

Shall we not then be united,
 Make our brother's prayers our own,
 Cheer our weary sister yonder,
 Send her needs to Heaven's throne ?
 We will pray, and they shall conquer
 In the field of deadly fight,
 In the battle for our Father—
 Conquer wrong, and shield the right.

MINNIE L. HASKINS.

OPENING OF A BOARDING-SCHOOL IN RAROTONGA.

ON January 2nd the Tereora Boarding-school for boys and girls, situated in a district called Nikao, was opened under very auspicious circumstances. The school is situated about a mile and a half from Avarua, the principal village of Rarotonga. There are about twelve acres of fertile land surrounding it, which it is hoped will in time be put under thorough cultivation.

In the early morning the Mission party went out to receive the presents of food for the opening feast. The six districts of Avarua, the parents of the children, the chiefs, the church members of the five villages, the students, all brought their contributions of food ; and when it was all put together there was quite a heap of pigs, bananas, plantain, tins of meat, tins of biscuit, &c.

About nine a.m. the people began to stream in from the various districts of the island. By ten a.m. the scene was quite animated as it appeared from the verandah of the school-house, with the scattered groups of gaily-dressed people, and the number of buggies and horses—evidences of a prosperous and a happy people. Soon after ten a.m. the proceedings of the day were commenced. The Rev. J. J. K. Hutchin first of all read a programme of the day's proceedings, and then stated that the school was intended for the education in the English language of children of the Cook's Group ; and therefore he had asked Queen Makea, as the Head of the Federation of the Cook's Group, to open the building. The Queen, leaning on the arm of Mr. Moss, the British Resident, proceeded up the steps, and declared the school open, amidst the discharge of muskets and the cheers of the assembled natives. Makea Ngamaru, chief of Atiu, Mitiaro, and Mauke, who is the husband of Queen Makea, then addressed the assembly in her name, and said : " One of the chiefs of the Makea family in former days was named Rongo ma tane. He commanded a skilful carpenter named Raurumaora to put up a house. There were three posts to the house. The chief Tangiia put the forepost in the ground ; his sister Raka Nui put in the centre post ; and the chief Tutapi put in the hind post ; and the roof was put on by the god Tangaroa. The name of that house was Puera (to open), because the thoughts of the chief dwelling in the house apart from others were made known by his councillors to the people. So there has been a great house put up here, and the first post has been put in the ground by the L.M.S. ; the centre post is the Parliament of the Cook Islands ; and the churches who have contributed to this work are the hind post of the house. Let the name of this house be Puera, for the light of knowledge will shine forth from this place from generation to generation." At the close of Ngamaru's speech, Mr. Hutchin asked Mr. Moss to take the chair, and he kindly consented to do so. Miss Ardill's pupils were then called upon to sing " The

Gospel Bells are Ringing," after which the teacher at Titikaneka engaged in prayer.

Mr. Moss then addressed the meeting in Rarotongan. Mr. Moss is in thorough sympathy with the forward policy in education of the L.M.S.

Mr. Hutchin stated that the total cost of the new buildings had been 10,260.20 dols. which had been reduced by contributions from natives and Europeans of 1,672.80 dols., leaving the balance of cost to the Society of 8,587.40 dols. The churches of Rarotonga had subscribed 700.50 dols. Mr. Nicholas, a resident of the Island, helped by labour and

rooms are 15 feet wide by 20 feet long, and the height is the same as that of the schoolroom. At the back of the house is the caretaker's room, 12 feet square.

After Mr. Hutchin's speech, Miss Ardill's boys went through an action song very creditably; and then Mr. Moss called upon Tepou o ti Rangi, Chief Judge of the Supreme Court of the Cook's Group, to propose a resolution which ran as follows:—"That we desire to express our appreciation of the great work done by the L.M.S. in putting up the school; and pledge ourselves to further its progress by all the means in our power." Maretu, pastor of the Vgatangira



GENERAL VIEW OF THE BOARDING SCHOOL.

otherwise to the extent of 148 dols. The Parliament of the Cook's Group voted 300 dols. towards repairing the road to the school and 200 dols. towards the expenses of the feast.

The house is 121 feet long by 44½ feet wide, which includes the length and width of the verandahs. It consists of four portions. There is the school-house, 35 feet long by 30½ feet wide, and 23 feet high from floor to roof; a magnificent room. The dormitory for boys is 40 feet long by 20 feet wide and 19 feet high. Then there is the dwelling-house with four rooms. Two rooms are 15 feet square, and two

Church, seconded the resolution; Putama also spoke, and the resolution was carried unanimously.

The people had been waiting and listening with some impatience to the last two or three speakers, as they were getting hungry, and the sight of the cooked food already divided out into great heaps was too much for them. The chief, Makea Ngamaru, is celebrated for his justice in dividing out food; and he presided on this occasion to the entire satisfaction of all the districts and classes. After the food had been thus given into their hands, each district and class of church members appointed one of their number to

divide out equal portions to all the individuals in the district or the class. As soon as the meeting was over the sports commenced, consisting of posture dancing, acrobatic performances and charades. Money also was given during the day to the amount of 133.30 dols.

The sports were kept up until the evening, and with three cheers for the Tereora Boarding-school the festivities of the day were terminated. Both whites and natives expressed themselves much pleased with the day's proceedings, and very thankful that the weather was so fine throughout. The opening of this school is a very memorab'le event in the

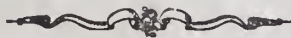
TITO: A FAITHFUL SERVANT.

THE devotion and faithfulness of native servants have been frequently portrayed in fiction, but unfortunately, in real life, the opposite is more generally found to be the case. It is therefore with genuine pleasure that one is able to record such an instance of lifelong fidelity as that which characterised the subject of this sketch. For upwards of forty years Tito lived and served in the Mission household at Matautu, Samoa, during the whole of which time he bore an unblemished reputation for integrity and fidelity to the



OPENING CEREMONY.—THE BRITISH RESIDENT DELIVERING HIS ADDRESS.

history of the Cook's Group, and will powerfully influence the future of these Islands. We trust that with the blessing of God it may prove one of the chains that are binding them into a united, a prosperous, and a happy people.



“The man who does not believe in Foreign Missions must now be described as not only religiously undeveloped, but politically ignorant.”—*The Missionary Record*, (U.P. Church).

Mission. Introduced into the Mission family as an infant in arms, he spent the whole of his life in the service of the household, never leaving it until the day of his death. As a youth he bore an exceptional character for his quiet, unassuming manner and moral conduct. His great ambition was to become a pastor, and for this office he possessed in an exceptional degree the first great qualification of sterling Christian character. Other reasons, however, led the late Rev. George Pratt, then resident missionary, to dissuade him from this step, and Tito, with true Christian humility, laid aside the great ambition of his life, and devoted himself to more humble, though not less valuable, service in the

missionary household. As monitor, he wielded a very powerful influence over the many generations of servants who passed through the family during his monitorship, and in this way he rendered an invaluable service to the Samoan Mission. His quiet, unassuming manner and earnest Christian character won the esteem and love of all his associates. A most energetic and faithful servant, he kept the household together by the force of his moral influence, and many of the present generation of pastors and their wives, who passed through the family under his monitorship, bear grateful testimony to the value of Tito's influence over them. In course of conversation with the writer, one of the local traders said: "I would trust Tito with all that I possess, and that is more than I would say of any other Samoan." Such a testimony, coming from one who has little or no sympathy with the Mission, will show how Tito was regarded outside the Mission. During the temporary absence of the missionary, he was frequently left in sole charge of the Mission premises for considerable periods; and the writer and his wife know, from experience, the pleasure of returning home after a lengthy absence, and perhaps a long and tedious boat journey, to find everything prepared for their reception, and all the little details of the household carefully attended to during their absence. In this Tito was ably seconded by his devoted and able wife Musu, the latter proving an invaluable help to the lady of the house. For many years, and up to the time of his death, Tito also faithfully discharged the duties of deacon in the local church, and his last official act was the conveyance of the elements to the Sacrament, in which service, however, owing to a sudden seizure, he was not permitted to take part.

During the severe epidemic of measles, in 1893, Tito was seized with a very severe illness that all but proved fatal, and from which he never fully recovered. In that illness the reality of his Christian experience was abundantly manifested. In his delirium he quoted continually the most beautiful passages of Scripture, on which his thoughts must have been constantly fixed, and in his conscious moments he earnestly exhorted those around him to live faithful lives. When all thought that death was near, the writer asked him if he feared to die. Turning his head, he replied: "Misie, for me to live is Christ, but to die is gain." He did not die then, however, but was spared a year for further service for the Master whom he loved. Recently he was seized with a sudden illness, the result of a severe chill, and, in spite of efforts, passed away in a state of unconsciousness. A funeral service, held in the church, was largely attended by those who wished to do him honour, and his remains were laid in the little God's acre of the Mission. A stone is to be erected over his grave by the missionaries as a mark of their appreciation of one who in every respect proved himself "a faithful servant."

ARCHIBALD E. HUNT.



MADAGASCAR OF TO-DAY: * A Sketch of the Island, with Chapters on the Past History and Present Prospects. By the Rev. W. E. Cousins, Missionary of the L.M.S. since 1862. With a Map. London: Religious Tract Society, 56, Paternoster Row. Price 2s.

THIS book appears at a most opportune moment. In twelve brief, clear, and thoroughly interesting chapters we learn all that is essential as regards the island, its capital, its people, and its government. We have also a succinct account of the growth of the Hova power, with some account of recent sovereigns and an interesting description of the ancient religion of the Hova; and then four or five chapters narrating the introduction of Christianity, the story of persecution during the quarter of a century "when the land was dark," the renewal of missionary work in 1861, and the present state of Christianity in the island. A separate chapter deals with the work of Bible translation to which Mr. Cousins personally devoted so many years' painstaking and conscientious labour. The last chapter on the political situation will be read with keen sympathy, possibly with critical eyes, by a large number of readers.

MAKERS OF OUR MISSIONS: Pages from the Lives of Methodist Missionaries. By John Telford, B.A. London: Charles H. Kelly, 2, Castle Street, City Road, E.C. Price 2s.

THIS little book contains a series of biographical notices of men

* DEAR MR. EDITOR,—Your notice in the April CHRONICLE of the Rev. W. E. Cousins' book, "Madagascar of To-day," is, perhaps, as praiseful a commendation as could be expected from a modest brother. If I had been fortunate enough to receive as early as you did a copy of the work, I should have asked you to insert a more liberal account of it. And even now venture to request your admission of a few observations. It was my happiness to have your brother with me when the proof-sheets reached him, and to go through them with him. My feeling was that the R.T. Society had acted in great wisdom, at a time when Madagascar occupies so much attention in this country, in asking Mr. Cousins, just returned from that land, to prepare its historical and ethnological story. The author has supreme qualifications for this service. A resident for thirty-three years in Antananarivo the capital; a bishop of an extensive district and numerous churches; the principal reviser of the Bible, and chairman of the Revision Committee comprising Anglicans, Lutherans, Presbyterians, Independents, and Friends; in touch with the Court and the recognised friends of the people. Every element of the questions to be dealt with are at his fingers' ends. Moreover, the now prominent theme of Franco-Malagasy interests are understood by him in every detail. Much light is thrown on this subject in the closing chapter of "Madagascar of To-day," although this may not be regarded as the main purpose of the work. Mr. Cousins' picture of the country and his portrayal of the peoples are vivid and impressive, and the origin and customs of the dozen different tribes is in the highest degree interesting and informing. On the prominent question of French interference, the author exercises the caution and restraint becoming in one who hopes to work in Madagascar again, and who has the interests of other missionaries and their work at heart. And this remark may afford a needed hint to writers in the press who marvel at what they consider the lack of vigorous interference at this political juncture on the part of the Directors of the L.M.S. Allow me to express the hope that your Book Saloon will dispose of a vast number of this valuable yet cheap publication during the May meetings. All the constituents of our honoured Society should possess a copy of a work dealing so ably with its most interesting mission-field.—Yours truly, A. W. J.—F.

famous in Methodist annals for missionary consecration and fire. After a tribute of gratitude to William Carey and his pamphlet, to whom and to which all British missionary societies owe so much, we have the careers of Thomas Coke, the Missionary Bishop; of the two Shaws, William Shepstone, and Boyce, all of whose names are so honourably associated with work in South Africa; of Leigh and Turner, the pioneers in Methodist missions amongst the Maories; of Thomas in the Friendly Islands; Hunt and Calvert in Fiji; Elijah Hoole and Gogerley in Ceylon; also of Robert Spence Hardy, the Missionary Orientalist; Dr. Kesson, principal of the Training Institution at Colombo, and William Moister, the Missionary Chronicler. Portraits of these worthies adorn the pages.

ANGLO-URDU MEDICAL HANDBOOK; OR, HINDUSTANI GUIDE. For the Use of Medical Practitioners (Male and Female) in Southern India. Compiled by Rev. George Small, M.A. Calcutta: Thacker, Spink, and Co. London: W. Thacker and Co., 87, Newgate Street. 1895.

We must content ourselves with simply noticing the issue of this book, which is of a technical character, and calling the attention of any of our readers whom it may affect to its issue.

HOW TO LIVE IN TROPICAL AFRICA: A Guide to Tropical Hygiene; the Malaria Problem; Cause, Prevention, and Cure of Malaria Fevers. By J. Murray, M.D. London: George Philip and Son, 32, Fleet Street, E.C. Price 5s. nett.

A BOOK likely to be of great practical value to the ever-growing number of our fellow-countrymen who, for purposes of trade, travel, or missionary enterprise, find their way to tropical Africa. The little manual is one which the average Englishman will be able to use to great profit, and contains many valuable suggestions calculated to preserve health and reduce the dangers incident to life in these regions. We heartily commend it.

WOMEN OF THE MISSION FIELD. By John Telford, B.A. Chas. Kelly, 2, Castle Street, City Road, and 66, Paternoster Row. Price 2s.

A BRIGHT little sketch of the life and work of twelve devoted servants of Jesus Christ, chosen without regard to particular missions or countries. Work in South Africa is represented by Mary Moffat and her daughter, Mary Livingstone; West Africa by Helen Saker, of the Baptist Mission on the Cameroons, and Anna Hinderer, who took earnest part in C.M.S. work in Yoruba. The short and tragic story of Dorothy Jones, who worked for a year in the Methodist Mission in the West Indies, and the adventures of Margaret Cargill, of the same Mission, in Fiji are both full of interest. India is well represented by Mary Cryer, of the Methodist Mission in Manaargoody; Mrs. Rouse, who laboured chiefly among soldiers and sailors in Calcutta, and A. L. O. E., who gave the last eighteen years of a long life to quiet Zenana work at Batala; while in Burmah the two Mrs. Judsons left a memory of fragrant lives behind them; and, lastly, the work of Miss Whately in Egypt receives appreciative notice. The compass of the book is not large, and the stories are necessarily sketchy, but are brightly told, and very suitable for reading at working parties or other missionary gatherings.



A NORWEGIAN peasant, having heard of the present crisis in the funds of the Norwegian Missionary Society, went out into the forest and cut down a cartload of timber, which he sold for about five *kroner*, and sent the money to the Mission House. He wrote with it: "With this little sum I wish to be permitted to contribute a small stone towards the building of God's temple among the heathen. There seems to be a great need now to collect means to keep the work going and to let it develop; but let us see to it that our meetings do not come to turn entirely upon money. Let us try, above everything else, to wake up life, to waken the spiritually dead in our numerous assemblies, to waken the luke-warm Christians, so that a spiritual power from Calvary may penetrate through us all. We all, without exception, need that."—*Norsk Missionstidende*.

THE Basle Missionary Society closed its accounts for 1892 with a deficit of 128,000 francs. None the less does its report begin with thanksgiving. After having explained the anxious position of the treasury, the editor breaks forth into a song of praise: "Let us bow before the Lord and adore His goodness. He has given us every day, in spite of our unworthiness, that which we needed." Faithful to his principles, Director Pehler preferred the solemn summons to prayer to the tinkling of the beggar's bell. The result was no less admirable. A movement began in Eastern Switzerland which quickly spread to the other parts of the country and to South Germany. Special gifts for the extinction of the deficit flowed in at the rate of more than 20,000 francs a month, and before the end of the year the great debt was extinguished.—*Revue des Missions Contemporaines*.

IN June, 1869, the missionary Ramseyer, of the Basle Missionary Society, was dragged as a prisoner into Abetifi, then a city of Ashantee, with his wife and child. They spent three days in a miserable hut, with their feet in chains. Human sacrifices were then common in Abetifi, which was under the tyrannical rule of the Ashantee chieftains. To-day, in the same streets, under the same shady trees, instead of the bloody executioner going his rounds, a Christian congregation gathers together every Sunday, followed by a troupe of Sunday scholars. Christian hymns, such as "Who will be Christ's soldier," ring joyfully through the streets of Abetifi. The people come out of their houses, the chieftain is invited; he comes with his suite, and listens to the joyful tidings of salvation in Jesus. And God be praised, it is not in vain; many have become the disciples of Jesus. Many even dare to tell their fellow-countrymen in the streets what joy and peace they have found in Him. Who would have dreamed of this twenty-five years ago?—*Allgemeine Missionszeitschrift*.

IT was of thrilling interest to the Basle missionary when Agogo, another city of Ashantee, sent an urgent prayer for a Christian teacher. "For Agogo is to us almost like a legacy from our dear child, who died near there in the year 1869 on the road to Kumase. It was in Agogo that we had to wait a fortnight as prisoners, till messengers came back from Kumase. It was the hardest time of our whole captivity. To see our dear child wasting away to a skeleton, and to have no other nourishment to give it than some maize, and now and then an egg, was heartrending for us, its parents. Every time I go to Agogo I visit our place of suffering, and especially the tree by the road under which we sat while our darling was languishing. And oh! how often have we been up and down those streets, begging from house to house to get an egg for our little one! And as the hour of its deliverance came the day after we left Agogo, we look upon that town as a legacy from our dear child, and it was a joy inexpressible to us when at last we could occupy the place.—*Allgemeine Missionszeitschrift*.

PEOPLE think of India, the paradise of Englishmen, as a very rich country, and forget entirely that in that very country about two million people die yearly of hunger or of utterly bad food. India is a rich country; but the wealth is in few hands, and is uselessly buried in the temples. This is very striking in Malabar, where 81 per cent. of the population are small farmers, under extortionate landlords, and under the oppressive taxes of the Government, which fall so heavily on land and salt. No wonder that nearly all the people are deeply in debt. And what makes this poverty ever-increasing is the excessive overpopulation of the country. In Ponani the population is at the rate of 450 to the square mile. . . . But what has our Mission to do with these social necessities? I believe much. Our desire is not only to save souls, but men, and not only to preach the Gospel, but to found churches. Can we possibly do this unless, according to our ability, we help to create healthy social circumstances for these people? Our Missionary Commercial and Industrial Society has done much in this direction already in India and Africa, and we bless its benevolent working. But industry alone is no longer enough for India; we are increasingly being shown that we must complete our work by agricultural colonies. In that way our problem would partially be solved. But where are we to get the means?—Speech of a Basle missionary in the *Allgemeine Missionszeitschrift*.

THE *Journal des Missions Évangéliques* for December contained a letter from M. Coillard, giving an account of the dedication of a new church at Lealui, on the Zambesi:—"On the 3rd of March we had our last service in the old tabernacle, now almost in ruins. . . . Was it wonderful that as I looked round at all those faces, most of them familiar to me, my ten years of mission work on the Zambesi passed before my mind like a vision? I thought of all my preachings, all my vanished hopes, all my struggles, known only to God; and with a heart full of sadness, I repeated the words of the apostles: 'We have toiled all the night, and have taken nothing.' It has been dark, long, and stormy this night. You know it well; the work has been incessant and hard. And yet we have taken *nothing!* Must

we yield to sadness and discouragement? Must we doubt the power of the Gospel which we preach of the grace of God, which yet has triumphed over the hardness and depravity of my own heart? No, O my Lord! I also have toiled all the night, and have taken nothing; nevertheless, *at Thy word* I will still cast the net." These sad but brave words were written in March, 1894. In April began the remarkable work of grace among the Zambesi missions, to which we drew attention last month. One of its most striking fruits is that the young chief Litia, a former convert to Christianity, who had sadly disappointed the missionaries by relapsing into polygamy, has put away his second wife. This young man has lately been raised to the position of supreme chief at Kazungula. Verily, the promise is true: "In due season ye shall reap, if ye faint not."

IN a later number of the same journal one incident of this revival is thus described by M. Coillard: "A special service was being held, and pressing appeals were addressed by the missionaries and evangelists. A solemn silence followed; when suddenly the voice of the Chief Lewanika was heard, addressing one of his wives, who was in another part of the church, a charming young woman, shy and gentle as a dove: 'Nolianga, why do not you speak? You who love the things of God so much, and whose conscience has been working for so long, why do you remain silent? Speak! Why do you not declare yourself for Jesus? What do you fear or whom do you fear? I do not hinder anybody from being converted or from worshipping God. Speak then!' In the deep silence, when everyone seemed to hold their breath, with their eyes fixed upon her, only the stifled sobs of the young wife could be heard. Nolianga did not speak any more than she who watered the Saviour's feet with her tears. But the incident made a profound impression, and became the subject of every conversation; and all are asking why the king himself does not take the decisive step."—*Journal des Missions Évangéliques*.

THE debt of 83,933 francs from which the Paris Missionary Society was suffering has been swept away. The anxiety of the Directors now is to raise their annual income to a sum adequate for the rapidly developing work of their various mission stations in Africa and the South Seas. M. Brunel thus describes a visit to a convert in Raiatea:—"Let us cross this hedge of bamboos and strike through this cool, shady plantation of bananas, and enter the dark cottage which stands before us. 'Come in, come in; good morning to you!' He who thus greets us is an old man of eighty years and more. He is seated on a mat at one end of the hut, and he stretches his two thin arms towards us, as if to press us to respond to his appeal. He has been there for many years, a complete cripple from rheumatism; and, in spite of the suffering he has undergone, he always remains the same—joyful in hope, patient in affliction, and persevering in prayer. What joy is depicted in his face and what good it does one to spend a few minutes in conversation with this aged servant of Jesus Christ! At his side I forget not only the fatigues of the journey, but all the many discouragements of my work."—*Journal des Missions Évangéliques*.



MISSIONARY DEMONSTRATION AT NEWCASTLE-UPON-TYNE.—On Sunday, March 17th, the annual "Green Bag" Demonstration was held in the Sunday-school of Bath Lane Church, Newcastle-upon-Tyne. The "Green Bag" Secretary, Mr. W. Blakey, read the results of the collections for the past year. Before doing so, the Secretary pointed out that, although the special efforts had been greater, the "Green Bag" collections themselves were £4 3s. 4½d. short of last year, and that this was rather a bad sign, as the original idea of the "Green Bag" was to cultivate the habit of systematic giving. He then read out the results from the entire school, which had less than 200 scholars on the books for the past year, which showed that the highest ever attained was in 1893, when the collections amounted to £63 3s. 7d. He then read the results for the past year, and they came to the grand total of £71 10s. 5½d., being an increase of £14 14s. 5½d. on last year, and £8 6s. 10½d. above the highest record. A very pretty hymn was then effectively sung by the infant class, in charge of Miss D. Blakey. In previous years it was always the custom of the late Superintendent, Mr. J. Blakey, to illustrate the method by some novel arrangement—mechanical or otherwise. The form this would take, being kept strictly secret, always brought an element of expectancy into the missionary services. This year the same custom was adhered to, and the "novelty" being, as usual, under cover, the unveiling was awaited with much interest. When the coverings were removed it was seen to be a model life-saving apparatus, the idea being to illustrate the relationship of Christianity to Heathenism. On a table at one side of the platform was erected a brigade station, with flying flags bearing the sign, "L.M.S. Look-out," and on the roof of the station was inscribed "Bath Lane Sunday School Volunteer Life Brigade." At the opposite side of the platform another table showed the good ship *Kindred* lying high and dry among the rocks. The first table represented Christianity, and the second Heathenism. From a triangle, also erected on the first table, a cord communicated with the ship, and upon this a "Green Bag" buoy was worked. The cord was called "Love" and the buoy "Systematic Giving." Mr. W. Blakey, representing the L.M.S., and to show the practical work of that Society, despatched a missionary from the shore to assist in getting off the crew from the foundered ship. Mrs. Simpson here beautifully sang, to the accompaniment of the auto-harp, the very appropriate solo, "Throw out the Life-line," the school joining in the chorus. The Superintendent having emphasised the fact of life-saving stations having to depend for their utility upon volunteers, explained the analogy, and then there was a demonstration of the part the school takes in rendering their help to the L.M.S. Representatives of the officers, teachers, and

both sides of the school had been supplied with fifteen gold sovereigns each, and these—as a contribution of voluntary aid—they brought in rotation on to the platform and handed to the "Green Bag" Secretary, who displayed them in four pyramids against the green ground of a frame decorated with two five pound notes. Each of the friends then drew the buoy from the wreck and landed one of the crew. The motto of the Society, "The World for Christ," was displayed in front of the brigade house, and as the survivors came to shore they were ticketed as representing India, China, Africa, and the South Sea Islands. With the total financial amount of the efforts in full view, a hymn was sung, and the Benediction brought to a close a service thought by all to have been most happy as well as exceedingly instructive. The amounts that have been contributed each year, since Mr. Blakey commenced the system in 1883, have been as follows:—1883, £20 6s. 1d.; 1884, £20 0s. 1d.; 1885, £27 5s. 11d.; 1886, £32 4s. 2d.; 1887, £37; 1888, £40 5s. 2d.; 1889, £50 15s. 2d.; 1890, £56 2s. 7d.; 1891, £55 9s. 6d.; 1892, £61 3s. 6d.; 1893, £63 3s. 7d.; 1894, £56 16s.; 1895, £71 10s. 5½d. Total, £592 2s. 2½d.

THE BRISTOL YOUNG PEOPLE'S MISSIONARY GUILD held its annual meeting on Thursday, April 4th, at Russel Town Chapel, Mr. F. N. Tribe in the chair. The Secretary, Mr. G. H. Wicks, reported that three public meetings and twenty-six lantern lectures had been given during the season 1894-5. The Chairman referred to the place, both in initiative and in effort, Bristol had occupied during the past century, and urged that the sons should see to it that the places of their fathers were fittingly and faithfully filled. Rev. W. E. Cousins, in a most interesting speech, dwelt upon some of the difficulties of work in Madagascar, and upon the encouragement he had personally felt in the growth of the Christian Endeavour Movement, thereby participating in the various activities of which the young people were growing up to be a strong source of power to the native church. Rev. Granville Sharp followed with an address, and the meeting closed with thanks to the speaker, &c.

PLYMOUTH.—In anticipation of the Centenary Demonstration in the Guildhall on March 19th, the local papers devoted a most generous amount of space to articles on the principal speakers expected, and on the past work of the Society. The students at Western College made the demonstration a special matter of prayer, and for ten days before, after tea, they held a prayer-meeting to ask for God's blessing. On Monday night a united prayer meeting of the Watchers' Band was held in Sherwell Schoolroom, when a Wesleyan minister, lately returned from Ceylon, gave a short address. Then, prior to the meeting, there was a tea-meeting in the Courtney Street Schoolroom. Our correspondent continues: "The meeting itself was a grand success, and many of the ministers who were doubtful as to the suitability of the Guildhall were simply overwhelmed when they saw that grand audience. I must confess that I, too, was a little surprised; I expected much, but my expectations were more than realised. A special choir to lead the singing; a platform well representative of nearly all the denominations, the Church of England included. Dr. Kingston, the chairman,

made a very neat ten minutes' speech on the L.M.S., right to the point, and it was certainly a good beginning to what followed. The Rev. C. A. Berry, D.D., and the Rev. J. Chalmers captivated us all, and charmed us beyond measure; the latter being listened to with profound attention and interest. The collection amounted to £40 6s., including the sale of tickets and profits on the tea. I am hoping to forward through the Three Towns Auxiliary not less than £40 to the Society; this does not include promises."

A MEETING of Bristol Congregationalists was held on Wednesday evening in connection with the Bristol Congregational Council in the large Colston Hall, in celebration of the Society's Centenary. The High-Sheriff of Bristol, Mr. W. Pethick, presided. There were nearly 2,000 people present, and the meeting was full of intense interest. After the High-Sheriff had spoken, Mr. D. T. May, as one of the secretaries of the Council, presented to the Rev. U. R. Thomas an illuminated address, which spoke of the love and esteem in which that gentleman is held by the Congregationalists of Bristol. The Rev. Urijah Thomas responded, and the Rev. Dr. Berry delivered a powerful speech on the past history of the Society. The Rev. Dr. Glover expressed the hope that there would be such devotion to the Saviour and to the cause of missions that the present appeal and the present crisis would only elicit a deeper consecration to the work of God and missions. The Rev. Arnold Thomas, in moving a vote of thanks to the chairman and Dr. Berry, and to those other friends who had assisted in promoting the success of the gathering, mentioned that several additional subscriptions had been received. He was encouraged to hope that the daring anticipations of Mr. Stanley Rogers, that the Fund would reach £10,000, would be realised. Mr. S. Chappell seconded the motion, which was unanimously adopted. The Chairman returned thanks, and the proceedings terminated.

EDINBURGH.—The celebration of the Centenary of the L.M.S. by its friends and supporters in Edinburgh and district began on Wednesday, March 6th, by the holding of special prayer-meetings in the various Congregational and Evangelical Union churches. On Thursday a conference was held in the Free Assembly Hall. Sir Thomas Grainger Stewart presided, and addresses were delivered by Revs. E. Lewis (Bellary), Dr. J. M. Hodgson, Mr. Landells, Robt. Craig, M.A., A. R. Henderson, M.A., D. L. Ritchie, of Dunfermline, and Dr. E. S. Fry. On Friday evening a conference on woman's work, on behalf of women, was held. Rev. Principal Hodgson presided, and Mrs. Armitage (Bradford), Miss Budden (Almora), Revs. E. Lewis (Bellary), and J. Small (Poonah) addressed the meeting.—A meeting for young people was held in the Free Assembly Hall, on Saturday evening in connection with the celebration of the Centenary of the L.M.S., at which addresses were delivered by Revs. J. Chalmers (New Guinea) and Stanley Rogers (Liverpool). Mr. C. J. Guthrie presided.—On Sunday special missionary sermons were preached in various churches by Revs. J. Chalmers (New Guinea), E. Lewis (Bellary), Stanley Rogers (Liverpool), R. Wardlaw Thompson (Foreign Secretary), and others.—On Monday evening a great public meeting was held in the Free Assembly Hall, under the presidency of Sir William Macgregor,

Governor of British New Guinea. Addresses were delivered by the Foreign Secretary, and "Tamate" (Revs. R. Wardlaw Thompson and J. Chalmers), Principal Rainy, Principal Hodgson, Dr. Macgregor, Dr. Landells, Dr. A. Thompson, and others. The prevalence of influenza and the cold inclement weather very materially affected the attendance at all the meetings. On the other hand, owing chiefly to the splendid enthusiasm of Mr. John Macfarlane, Glenbourne, more than £1,200 have been promised to the Centenary Fund, and it is quite possible that another £300 may be obtained by the same energetic agency.

SPEECH BY THE ARCHBISHOP OF DUBLIN.—A public meeting to celebrate the Centenary of the Society was held under the auspices of the Dublin Auxiliary on Tuesday evening, April 2nd, in the Metropolitan Hall. There was a large attendance. His Grace the Archbishop of Dublin presided. After the opening prayers it was announced that the receipts of the Dublin Auxiliary during the year ending March 31st amounted to £711 6s. The total amount sent in from Ireland during the year was £1,519 17s. 9d. His Grace the Archbishop of Dublin, addressing the meeting, said: "When I was asked by my friend and brother in the Lord, Mr. Scullard, on the part of the London Missionary Society, to take the chair at this meeting, I thankfully appreciated the token of goodwill which was thereby implied, nor did I see any reason why, as Archbishop of Dublin, I should deny myself the pleasure and the honour of complying with that wish. For I know well that the fundamental principle of the London Missionary Society was broad and catholic enough to furnish a position upon which I could gladly take my stand. What is that fundamental principle? I will tell it to you. The design of the London Missionary Society is not to send Presbyterianism, Independency, Episcopalianism, or any other form of Church order, but simply the glorious Gospel of the Blessed God to the heathens, and it is left to the minds of those who accept Christ to assume for themselves such form of Church government as to them shall appear most in accordance with the Word of God. Now, I will not conceal from you, and as honest men and women you would not wish that I should so do, that a society such as the Church Missionary Society, which not merely seeks to evangelise the heathens, but also to provide them with a form of Church government such as that of which my own communion is possessed, is a society which will always continue to occupy the warmest corner of my heart. But there is no reason why in my heart there should not at the same time be outgoings of sympathy to all those who are seeking to advance the kingdom of our dear Lord and Master, even though it be on other lines. God knoweth, dear brethren, that among the desolate and untrodden wastes of heathendom there is room—and room enough—for us all. And, in any case, I daresay that we shall all agree in this, that if anywhere there is to be found a meeting place where members of different denominations may find a standing ground together, it is on the platform of the mission field. I remember having had a conversation with a Presbyterian clergyman in the North of Ireland. He was a Protestant of a pronounced type, an out-and-out Protestant, and no mistake, and yet that clergyman told me that, when amid the darkness of heathendom in some far-off land, he met with a Roman Catholic

missionary serving in all sincerity and singleness of mind, and with much self-sacrifice, to promote the Kingdom of Christ along the lines dictated to him by the Church of Rome, that he, this clergyman of whom I speak—this Protestant clergyman, this out-and-out Protestant clergyman, yet felt himself drawn to his Roman Catholic brother by ties of common sympathy such as he had never felt towards him had he come in contact with him under other circumstances here at home; and if this be the case as regards our relationship to a Church between which and our own there are divergences of such vital and tremendous import, should it not be the case among those who, as I have more than once made bold to say from this platform, have among them many differences which I do not desire to minimise, yet, as I believe, are agreed in all the real essentials of the Christian faith. There is another attraction in this meeting which would have made me regret much if it were not in my power to attend it, the fact that it is a Centenary meeting, and that we are now congratulating this society upon having reached its hundredth year, and one feature in this meeting regarded in such a light is the fact that it reminds us all of that great revival of religious life and evangelical zeal which marked the close of the last and the beginning of the present century. That, as it seems to me, is a retrospect, when we look at it in the light of all that has been since done in the spreading of the Gospel truth throughout our own land and throughout the world at large, which should make glad the heart of everyone who, to whatever denomination he belongs, bears the name of Christ. Addressing a meeting as I do of Irishmen and Irishwomen, I think I may add that a missionary meeting—a Centenary missionary meeting—held in our own land has a significance of its own, for we cannot forget those olden days when this our land was known throughout Christendom as the “Isle of Saints,” and that because she sent forth her missionaries to all parts of the world, to France, to Germany, to Italy—yes, and to the sister island, for I daresay many of you know that not many years ago a great English bishop admitted that it was to the missionaries from Ireland that England owed her Christianity. And now I have only one more word to add. It is a proud distinction for this London Missionary Society that it should be able to number among its missionaries in the past the names of such heroes as Williams, and Livingstone, and Moffat, but I am glad to know that at the present time she has working under her auspices men whose names will, as I believe, be yet found worthy to be inscribed even on such a roll as that which is presented to us in the past, and this evening I believe we have amongst us some of these men. Every moment of your time that I occupy lessens that which they have at their disposal, and I will bring my remarks to a close, merely praying God that this meeting may not be a meeting that will be found to be interesting to our minds, but that it may in very truth prove to be laden with blessings to many souls.” Rev. W. H. Campbell, M.A., B.D., of Cuddapah, and the Rev. James Chalmers also spoke. On the motion of the Rev. H. H. Scullard, a hearty vote of thanks was conveyed to his Grace for presiding, and the meeting concluded with the Benediction. Several missionary hymns were sung at intervals during the meeting by the Male Voice Choir of the City of Dublin Y.M.C.A.

NEWBURY.—The Centenary anniversary services of the Society were held in the Congregational Church, Northbrook Street, Newbury, on Sunday, March 3rd. The Newbury branch has been in existence for eighty years, and for some time past has been a liberal contributor to the funds of the Society. The services on Sunday were conducted by the Rev. E. Hawker, B.A., formerly missionary at Coimbatore, South India, who attended as the deputation in the absence of the Rev. T. Bryson, from China, who was suffering from influenza. Mr. Hawker preached both morning and evening, and also addressed the scholars in the afternoon. On Monday evening a public meeting was held, when the Rev. Arthur Shipham, a returned Wesleyan missionary, presided, and addressed the meeting at some length, expressing his conviction that the earnest and devoted labours of the missionaries must eventually be crowned with success, and that in the end Christianity would prevail. Mr. Hawker also gave an interesting address, and exhibited a collection of Indian curios. Mr. Councillor Midwinter, local hon. sec. and treasurer, submitted the financial report, and from this it appeared that the Newbury branch had contributed considerably over £100, while some amounts were still out-standing. Votes of thanks were passed to the chairman and speakers, on the motion of the Rev. J. Pate, and the meeting closed with the Benediction pronounced by the chairman. The collections at the various services amounted to £13 ls. 9d.

DEWSBURY.—In connection with the Centenary celebration at Dewsbury, a missionary breakfast took place in the lecture-hall of the Springfield Congregational Church, Dewsbury, on March 14th, and it was attended by a large and influential company of ladies and gentlemen. Alderman Walker presided, and addresses were given by the Rev. A. A. Dignum and Mrs. Bryson, missionaries in South India and China respectively. Subscriptions amounting to £397 for the Centenary Fund were announced, including Alderman Walker £100, Mr. M. Oldroyd, M.P., £100, Colonel and Mrs. Lee £50, Mrs. George Oldroyd and the Misses Oldroyd £62 10s., Ebenezer Ladies' Sewing Society £25, and Mr. S. Crawshaw £20. At night a large public meeting took place in the Trinity Congregational Church, under the presidency of Alderman A. H. Pyrah. The Rev. Dr. Goodrich and Rev. A. A. Dignum were the chief speakers.

IN view of the Centenary celebration meetings of the West Cumberland churches, on April 28th, the editor of the *West Cumberland Times* kindly opened the Children's Column Competition for the day before to contributions on “Foreign Missions; should we support them and why?” These weekly competitions are entered into with great zeal by some hundreds of young people under seventeen years of age.

THE Centenary celebration at Exmouth was the largest missionary meeting held in that town. R. Tucker Pain, Esq., presided. The financial result was £100 for the Centenary Fund, and promises for the coming year amounting to about £53 per annum.



Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor
by the 10th of the month preceding the new issue.

CHINA.

THE Upper Canada Religious Tract COLPORTEURS Society, having promised a grant of about FOR HANKOW a thousand Mexican dollars per annum to MISSION. the Central China Religious Tract Society for the work of colportage, the Committee of the latter Society have decided to employ ten colporteurs—three from the London Mission, three from the Wesleyan, one from the American Baptist, and three from other places. This offer will enable our Hankow Committee to realise some of their ideas in connection with the extension of work. It is proposed that two of the men shall be used to a considerable extent in the work of breaking up new ground in Hunan, one of them especially being a man of influence in his native city of Ch'ang Sha. The third colporteur will travel largely amongst our stations in Hupeh and on the borders of Honan. These men will also be able to look up converts who have returned to their homes in the country.

ON the eve of starting from China for MONGOLIAN a deputation tour in the Australasian MISSION. Colonies, the Rev. J. Parker received letters from his senior deacon at Ch'ao Yang. The report, however, was not very cheering. It appears that soon after Mr. Parker left Mongolia a small rebellion arose at Hsia-wa, on the borders of the plains, caused by runaway soldiers and discontented people. The first company of soldiers sent against the rebels were defeated, and the anarchy rapidly spread, until it affected the people at our now station of Lac-Pei-tzu-Feu, so much so that our workers had to return to Ch'ao Yang. But, finally, things became once more quiet, and the school teacher and the colporteur returned. They had not been back long, however, when the three reigning Lamas appealed to the military mandarin against our workers, saying they were teachers of a rebellious sect. Upon this the mandarin arrested the school teacher and imprisoned him. Fortunately, the colporteur was away on his travels, and, getting word of the affair, quietly returned to Ch'ao Yang. When, by the influence of friends, he was subsequently released, after more than a fortnight spent in prison, he came out with one leg badly

frozen through the severe cold.—The Mission has lost one of the women Christians by death. It is evident that her death was caused through the unmerciful cruelty of her mother-in-law, who tried to force her to burn incense. She was the daughter of the Mission gate-keeper and the last convert Mr. Gilmour baptized. When she was dying, her wretched mother-in-law still wanted to force her to burn incense, but she refused, and instead of that she tried to sing one of the hymns Mr. Gilmour taught the Christians, the chorus of which is: "Wait a little while and we shall see Jesus."

INDIA.

WE have just returned from a forty-night's tour in the Quilon and the Trevan- OFFERINGS IN drum districts, where we have been TRAVANCORE. holding special Centenary meetings, and, on the whole, we have had most helpful and encouraging times. The people, though poor, are much interested in the work of our Society, and the information we have been able to give them of the work done during the past century by the Society has stimulated them to a great degree, and although the contributions have been small the interest has been great. At one of our meetings in Kottarakara, in the Quilon district, where the people, having little or no money, make their contributions in kind, I took down the collection, and send it on to you, as I believe it will interest you. There were 800 adults present, representing about five hundred families, and the collection was as follows:—Small handfuls of rice tied up in little leaf bags, 352; eggs, 7; large yams, 11; small yams, 14; cashew nuts, 2; laurel nuts, 10; pumpkins, 2; arrowroots, 16; British rupee, 1; small silver ring, 1; British copper pie, worth about one-eighth of a penny, 1; Travancore copper cash, each worth about one-sixteenth of a penny, 81; silver chukrams, each worth halfpenny, 36—in all 524 articles, and the total value was about ten rupees. This will give you some idea of the poverty of the people, and also of their willingness to give out of their little store. We are suffering greatly from the long-continued drought, and many of our poor people are starving. It has not rained in these parts for the last four months, and the whole land lies brown, withered, and barren. The cattle are beginning to die for want of food. The poor who had by thrift saved a little in better times are now gradually parting with their little all, and many are in the first stage of the road which in a short time will lead to death by starvation. You will see from my Neyoor accounts that we have been 500 rupees less in native contributions, and that there is a big debt against the Mission. And this year I cannot tell how we shall live. In this extremity what can we do but pray that God will graciously look down upon us and send us rain? We do very earnestly entreat you to ask the Christians at home to pray for us at this time, so that we may have grace

to endure and be true helpers to our people in this time of need. May the Lord indeed be our help, for human help is failing!

I. H. HACKER.

A VERY successful Convention of European and native mission workers in the CONFERENCE OF WORKERS AT BENARES. Benares and Mirzapur districts was held at Benares on March 12th and 13th. The proceedings were all in the vernacular, and the result of the gathering was all that could be desired. "Our Benares Christians," says the Rev. A. Parker, "seemed delighted to show hospitality to their brethren and sisters from outside, and the opportunities for friendly converse at home were not the least of the advantages of the Convention. The papers read were equally divided between native and European brethren, and there were several public meetings to which outsiders could be invited. The spirit that prevailed throughout the Convention was excellent, and the devotional meetings were felt to be most inspiring. The public meeting on Tuesday evening was made an opportunity for friendly greetings with members of other missions, and right glad were we to welcome friends from the various societies with whom for so many years missionaries of our Society have worked in harmony. We were especially pleased with a speech by Dr. C. Baumann, of the Church Missionary Society, in which he reviewed most sympathetically the origin and early work of our Society, bringing out the undenominational character of its operations, and pointing to it as an example of Christian unity for our emulation in the present day. The last meeting, on Wednesday evening, ended with the Lord's Supper, and brought to a fitting and impressive close a most helpful series of meetings." The full programme of engagements was as follows:— Tuesday, 12th, 8 to 9 a.m.—Devotional Meeting in the Church. President, Rev. T. Insell. 11 to 1.30.—Convention. President, Rev. D. Hutton. Subjects: 1. "The Need of Preparation for our Work by Private Prayer and Meditation on the Word of God." Rev. D. Hutton. 2. "Methods of Bible Study." Rev. K. N. Dutt. 3. "The Missionary Spirit; how best to arouse and develop it." Rev. E. Greaves. 6.30 p.m.—Public Missionary Meeting in the Church. President, Dr. E. J. Lazarus. Wednesday, 13th. 8 to 9 a.m.—Women's Devotional Meeting in the Girls' School. President, Miss Waitt. Men's Devotional Meeting in the Church. President, Rev. A. Parker. 11 to 1.30.—Convention. President, Rev. E. Greaves. Subjects: 1. "Opportunities of Christian Service Outside Regular Mission Work." Mr. A. C. Mukerji, B.A. 2. "The Influence of Christian Teachers in Mission Schools." Mr. K. N. Borovah. 3. "Religious Training in the Home." Rev. A. Parker. 6.30 p.m.—United Testimony and Consecration Meeting. President, Rev. T. Insell.

AFRICA.

WE learn through the Rev. W. A. Elliott of the death of Tjibi, a Matabele convert. Mr. Elliott says:—"Tjibi had been off and on for many years in our service as kitchen boy and nurse, a very good servant, but a very dull scholar. He had, however, by praiseworthy perseverance, managed to pick up a slight acquaintance with 'those mysterious letters.' He was one of the best, most trustworthy servants we ever had. Mrs. Rees writes concerning him as follows:—'I took him as a kitchen boy. One Sunday, when Matambo had gone to Umsindo's to preach, and I had gone into the kitchen after service, Tjibi said to me: 'Missis, my heart is very sore to-day.' I asked him what was the matter, when he replied: 'I long to tell the people what I feel. I know God dwells in my heart. I know Jesus died for me, my heart is white.' I told him of the people around who did not know the love of Jesus; he must make it known to them. He answered: 'I always do tell them, but the thing that grieves me now is that I cannot take up my book and read to them.' Soon after he was taken ill with dysentery and went home. He had been away about a week, and grown worse, when we sent Makaza to bring him here so that we might look after him properly. Makaza, however, arrived only in time to see the end. Tjibi told him that his time had come, that God was calling him home, and all was bright before him.' Sihwaba supplies another such illustration. He was of the aristocrats, full of pride of birth, and one of the meanest of the mean. He was, however, a frequent attendant at our services, and a few months ago Mr. Rees wrote that he had 'passed.' But for three or four days before the end he could talk of little else than the 'mercy of God.' 'The word of the missionaries was true,' said he. 'God is full of mercy—listen to all the teachers tell you.'"

MADAGASCAR.

NOTWITHSTANDING "wars and rumours of wars," all the religious work of the NEW YEAR SERVICES IN Malagasy Christians is, as yet, carried on ANTANANARIVO. without any interruption. Very hearty and earnest services were held at the end and beginning of the year, and stirring addresses given both by missionaries and native pastors. It is very touching to hear the prayers offered up by the Malagasy, not only for themselves, and for God's protection against their enemies, but also for the French; even the escort which left soon after the special commissioner's departure were specially remembered, in a way that I fear many English Christians would hardly have done. Defective as Malagasy Christianity is in many ways, the people here have certainly learnt some of the essential lessons of the Gospel; and the absence of revengeful feeling, notwithstanding the many provocations

they have received, is certainly very marked. Yet, for all that, it seems evident that the best people will rally round their Queen and fight to the last, if the interior is invaded.

HYMNOLOGY is just now attracting much attention, and a large number of new hymns are being sent in towards an enlarged edition of our native hymn-book. Of these, there will be, no doubt, a considerable amount of rubbish, but we may hope that many will be a real addition to our Malagasy service of praise, and give greater fulness and variety to our worship. In one of our monthly periodicals, the readers were recently requested to send in their opinions as to the ten best hymns, and a large number responded, including the Queen and the Prime Minister. Of the ten chief favourites, two were by Mr. Houlder, one of them a translation of "Thy will be done"; two by the late Mr. Hartley; one by Mr. Sewell, F.F.M.A., "Abide with me"; one by Mr. W. E. Cousins; one by Mr. G. Cousins; and one by Mr. Baron, "Rock of Ages." J. S.

NEW GUINEA.

IN the course of his journey (referred to in the last CHRONICLE), the Rev. J. H. GROWING HOLMES visited Maipua, that he might see TIREDD OF Mr. Chalmers' cannibal friends. WAITING. Mr. Chalmers' cannibal friends. "On the whole we had a kind reception, but personally I left them feeling a bit disheartened, as the chief, a very influential man in the neighbourhood, was more than disappointed, because I could not say definitely when we shall be able to give him a teacher. I told him as I have told others since, that he must wait a little while. He replied: 'Tamate told us the same when he was here, and now we are growing tired of waiting.' On our return to Orokolo, and prior to setting out for Vailala, a deputation of chiefs and headmen waited on me to know what I purposed doing in respect to giving them teachers. They evidently felt very deeply on the matter, and were apparently enough in earnest to expect something like a definite answer; this I was not in the position to give, so I thought it would not be amiss to reverse the order of things, and ask them a few questions, as to what they purpose doing when we place teachers in their midst, at the same time keeping well before their minds the fact that if they as chiefs do not help us, our work will not be the blessing to them it should be. After I had done, the chief replied by saying he personally felt so grieved that he could add but little to what the others had already said. They had waited patiently for my coming, thinking I should bring them teachers, but I could only tell them the same as Tamate had done, to wait. Now these, alas, are not solitary instances of the anxiety for teachers, and of disappointment in having to wait an indefinite period for them. It's the same story all along the coast of

this district. The people are still savages, and their social condition, I presume, much the same as it ever has been, but they are anxious that this shall no longer be; hence their plea for teachers. Could our friends at home hear that plea as we hear it, we should not be compelled to tell our savage friends to wait, neither should we have to pass by villages as if there were no souls in them waiting for the light to dawn upon them. Such is the case to-day; for to go amongst them, to spend an hour with the chief, to listen to the entreaties for a teacher, to tell him he must wait an indefinite period, to know one has only given disappointment where he should have given hope and gladness, seems to one in the work the very opposite to what his mission here is and should be."



THE annual meeting of the members and friends of the Sheffield Young Men's Missionary Band was held at Queen Street Chapel, on April 4th, Mr. Allan Hastings presiding. In the much-regretted absence of the Hon. Sec., Mr. T. E. B. Wilson, through illness, the report, of which the following is an abstract, was read by Mr. C. T. Wooldridge: "Quarterly missionary addresses have been delivered in thirty-eight Sunday-schools in Sheffield and the neighbourhood, by eighteen young men. Missionary lectures have also been given; one by Mr. G. A. Andrews having yielded a profit of £4. Papers on missionary topics have been read and discussed at the quarterly meetings of the Band, and several of the young men have assisted in Centenary meetings in the villages; 5,934 copies of the MISSIONARY CHRONICLE, 4,665 of the *Juvenile Missionary Magazine*, and 334 *Quarterly Notes on Women's Work* have been sold among the members of the churches and scholars in the Sunday-schools. There is a circulating and reference missionary library at Nether Chapel. Nine large maps have been purchased for the use of those who give addresses, and a depôt has been opened for the sale of missionary literature. There have been sold recently ten dozen volumes of Rev. C. S. Horne's Centenary Volume, four dozen copies of the Centenary Hymn and Tune Book, and 900 Centenary Almanacs."

Addresses were given at the meeting by Rev. Chas. Chambers on "The History and Present Condition of the Travancore Mission"; and by Rev. J. Lewis Pearse, on "Motives to Zeal and Perseverance in the Work of Foreign Missions." Revs. Jas. Haigh, Jas. Ross, Mr. G. A. Andrews, and others also took part in the meeting.

NEWS



PERSONAL NOTES.

CHINA.—Shortly after returning to Hankow from a health trip, Mrs. Gillison was again attacked by fever, and became dangerously ill, but we are thankful to say that her life has been spared.—The Rev. W. and Mrs. Owen, and the Rev. A. E. and Mrs. Claxton, reached Chung King in peace and safety on Wednesday, February 13th.

INDIA.—Miss Haskard, of Bellary, has sent Rs. 10 to the Self-Denial Fund—viz., Rs. 3 from her Orphanage children, a similar amount from the Canarese Sunday-school, and Rs. 4 from the Women's Bible-class. The Orphanage children, she says, had daily, for a month past, brought her a gift of rice taken from the daily supply given. They said a week was such a very little time during which to deny themselves, and asked Miss Haskard to wait a month before sending the result. In other cases, too, it has meant much self-denial.

MADAGASCAR.—We are glad to hear that the Rev. J. Sharman is recovering from his recent attack of typhoid fever.

AFRICA.—A letter from the Rev. A. J. Wookey, dated Lake Ngami, February 3rd, has come to hand. The Chief and his advisers have declined to allow teachers to be placed among the Makoba and Matletle (slaves and servants), for fear that if they began to learn they would not pay so much, if any, tribute; if they want to be taught they can all remove to the town, so as to be under the eye of their masters. "So, now," says Mr. Wookey, "I suppose the real tug of war begins. I fancy we are making a stir in the town itself." On February 3rd, Shomolekai, one of the teachers, conducted the service, and gave one of the best addresses Mr. Wookey has ever heard from a native. Afterwards he said: "Let me go to the villages at the ruin. I feel I want to preach. My days are going fast, and I have done nothing for the Master yet. Let me go and try to do something. Never mind about the fever down there. I can pay a visit and come back."—Mr. Reid is paying a visit to Phalapye to bring up some provisions and have a change of scene.

NEW GUINEA.—The University of Glasgow has decided to confer the honorary degree of D.D. upon the Rev. W. G. Lawes.—From Mr. Lawes we learn that the School Hall at Vatorata was opened on the last Sunday in the Old Year. On that day two services were held in it.

FROM THE SECRETARY OF THE WATCHERS' BAND.

WILL Secretaries of Branches, or unattached members, who have not yet sent in their renewal forms, kindly do so as soon as possible?

If Secretaries who have asked to be supplied with the registered numbers of members which they have omitted to enter in their books, will send me a list of the names of those whose numbers are lacking, these numbers shall be filled in and the list returned.

WITH the continuous growth and extension of the Band, careful attention to the details of the work on the part of all the Secretaries becomes increasingly important, and it is very desirable that this should be more generally recognised.

SECRETARIES are particularly requested always to use one of the Statement Forms provided for the purpose, whenever any money is remitted. This ensures accuracy in the entry, and, when checked, is signed and returned as a receipt for the amount of remittance.

VERY many of the Secretaries are real helpers, both in regard to the care and thoroughness, as well as in the admirable spirit with which their work is done; but some throw much additional work upon headquarters which might be spared by kindly thought and attention.

MOST heartily would I commend to all the example of the Secretary of an important Branch, who writes: "Let me again express the joy I have personally in this work; my only regret is that it is not more fruitful in this district; but, so far as I have leisure and strength, persevering and prayerful effort shall not be lacking on my part for our loved Band."

OUR faithful "Watchers" will of course remember the anniversary meetings of our beloved Society, which in this Centennial Year will have peculiar interest, and will strive, both by earnest prayer, and, as far as they are able, by vigorous effort to make these meetings successful.

THE annual meeting of the Watchers' Band, which will be held in the City Temple on Wednesday, May 10th, at 3 p.m., will specially claim their prayerful regard and help. We shall this year welcome, for the first time, a Secretary of a foreign Branch, Miss Leila Robinson, of Berhampur, who will speak for our North India Division; while our South India Division will be ably represented by one of our veterans, our loved and honoured friend, the Rev. E. Lewis, of Bellary. Copies of the programme can be had on application.

WE crowded the Great Hall of the Cannon Street Hotel at our last annual meeting, and now that our membership has so largely increased, we should be able without difficulty to fill

the City Temple; and we shall do so, if every "Watcher" who can possibly attend will come, and will make a point of bringing at least one other.

JAMES E. LIDDIARD.

NEW BRANCHES.

LONDON.

<i>Branch.</i>	<i>Secretary.</i>
Islington (Union Hall Mission) ...	Miss Ada Goodchild.
Notting Hill (Lancaster Road) ...	Mrs. Thos. Kew.

COUNTRY.

Bourne	Mr. A. T. Wall.
Burnley (Bethesda)	Mrs. Stroyan.
Burton-on-Trent (High Street) ...	Miss Grundy.
Falmouth (High Street)	Miss F. E. Courtier.
Fareham	Mrs. J. H. Darby.
Farnworth (Albert Road)	Mrs. I. Higham.
Guilden Morden	Miss B. Clarke.
Halesowen	Miss M. Plank.
North Walsham	Mr. A. E. Porter.
Rotherham (Kimberworth Road) ...	Mr. A. T. Jenkins.
Salisbury	Miss H. Abley.
South Petherton	Miss A. Hebditch.
Tutbury	Miss L. U. Thom.
Welford	Mrs. Wm. Butlin.
Wisbech (Castle Square)	Mrs. E. R. Schofield.

THE LONDON CONGREGATIONAL UNION AND THE CENTENARY.

IN connection with the London Congregational Union a meeting was held on Wednesday evening, April 2nd, in the City Temple, in celebration of the Centenary of the Society. The attendance was disappointingly small. In the absence of the Rev. J. Morlais Jones through indisposition, Mr. Arthur Pye-Smith presided, and emphasised the importance of the London Congregational Union in assisting the Society in the extension of their work.

The Rev. R. Wardlaw Thompson expressed the deep gratitude felt by the Society to the London Congregational Union. Turning to foreign missionary work, he defended the attitude of the Society in relation to the present crisis in Madagascar (see "Secretarial Notes" on p. 122-3).

The Rev. W. E. Cousins, the senior missionary of the Society in Madagascar, said that thirty-three years ago he went to a land containing twenty or thirty churches, but to-day there were 2,000 Christian churches. Touching on the imminent invasion by France, Mr. Cousins said that to despair was not right for Christians. The people of Madagascar dreaded the French protectorate, and many would like to fight for independence, but he was in no despair. The work done in Madagascar had been done by a higher hand than the Society. If it were not so they might indeed tremble. To Him they commended the interests of His Church. As far as they could see, there was nothing to prevent them from continuing their missionary work until they found work absolutely impossible. Let them not be unduly

cast down. The supreme interest for them was not one of political possession, but a religious one.

The Rev. Edwin Lewis, of Bellary, made an earnest appeal for more teachers in India.

WEEKLY PRAYER MEETING.

THIS meeting is held each Monday from 12 to 1 o'clock in the Board Room at the Mission House, 14, Blomfield Street, E.C. Business men, young people from offices, even though able to remain but a part of the time, and all friends of missions are heartily welcomed. The following will preside during May:—

- May 6th (at 10 a.m.)—Rev. J. P. Gledstone, Streatham Hill.
 ,, 13th.—Rev. Owen Evans, D.D., Welsh Tabernacle.
 ,, 20th.—Rev. H. Storer Toms, Enfield.
 ,, 27th.—Rev. Edward White.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

MISS ALICE E. GILL, from BENARES, North India, per steamer *Imperator*, to Trieste, thence overland, March 26th.

REV. J. G. HAWKER and MRS. HAWKER, from BELGAUM, South India, per steamer *Sulej*, April 2nd.

REV. W. MUIRHEAD, D.D., and MRS. MUIRHEAD, from SHANGHAI, China, per steamer *Valetta*, April 9th.

MR. and MRS. J. G. MACKAY, from SIHANAKA, Madagascar, per steamer *Garth Castle*, April 10th.

THE REV. C. G. SPARHAM, MRS. SPARHAM, and child, from HANKOW, China, per steamer *Japan* to Marseilles, thence overland, April 11th.

MISS MEACHEN, from ALMORA, North India, per steamer *Nubia* to Marseilles, thence overland, April 10th.

BIRTH.

DAVENPORT.—February 5th, at Chung King, China, the wife of Mr. C. J. Davenport, F.R.C.S., L.R.C.P., of a daughter.

MARRIAGE.

GILLIES—MACLEAN.—March 7th, at the Wclesley Square Free Church, Calcutta, by the Rev. David Beld, B.D., assisted by the Revs. J. P. Ashton, M.A., and W. G. Brockway, B.A., the Rev. James W. Gillies, London Mission, Quilon, South India, to Margaret Jane, only child of the late D. D. Maclean, Glasgow.

DEATH.

THORNE.—March 28th, at Wivelscombe, Ann King Thorne, widow of the late T. C. Thorne, and mother of Mr. James C. Thorne, of Antananarivo, and Mrs. Marler, of Gooty, aged 73.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collect'n Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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